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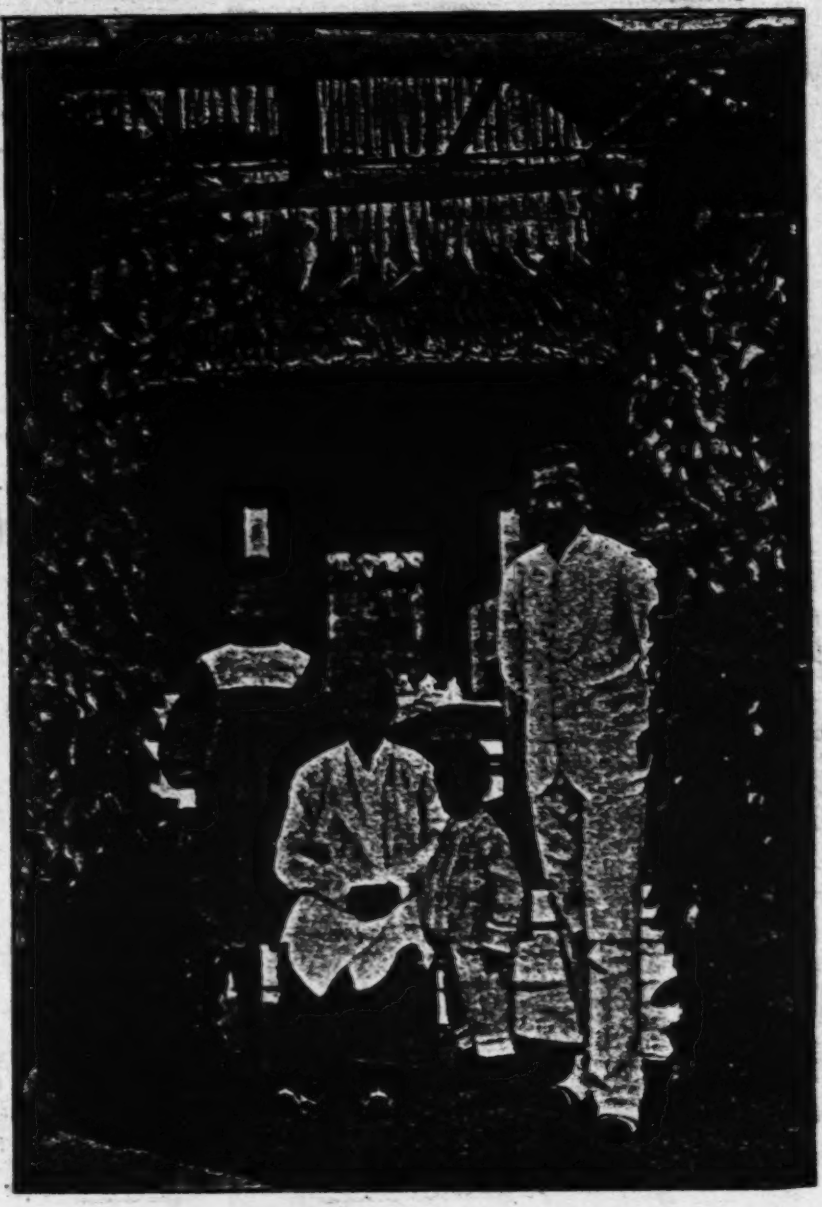

Ambonese Guru and Family

Photo. Baretta

144 there is a high frequency of almost kinky hair.
[115] Rehatta, for example, is almost like an American Negro, with a heavy face and kinky hair. He is also very small, though this is not usual. Gaspersz is much more Caucasian. Some of the people here look like Javanese and are quite Mongoloid but most of them are proto-mongoloid
[551] and Papuan, mixed. The family names, largely with Dutch first names (at least among the Christians), sound very Papuan.

181 The people here seem very energetic and friendly, but I understand they are very sensitive. I get the impression that it is not a good idea to talk about this large element of
●142 Papuan blood. The women here (whom I consider much less handsome in general than the Javan, Makassarese, Buginese, Toradja, and other Indonesian women) have heavy features, and their figures are often dumpy. Some, however, are not
[563] bad. So far I have not noticed very many Indos.
177 This place was taken by the Portuguese in the early 1500's, and they remained here for much of that century. The story is that Francis Xavier was here. The Protestants deny this while the Catholics insist that it is so. For example, the new Catholic school here is called after him. There are many Portuguese words in the
[197] language here. The Dutch came in at the end of the 1500's. I talked about the Siwa, Lima, and Asa, but the men were not clear at all about these matters. It is the same old story.

197 The language here is Malay with a few differ-
195 ences in vocabulary. These local differences show similarities with the languages spoken on Ceram. These Ceram languages are dying out. Gaspersz says that a form of Ceram speech is heard all over in the old songs and that it is used in the adat ceremonies. And it is still used, especially by the elders, in some of the

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585 benches around this and on the outside peering in.
535 The children were pushing in under foot and being slapped and pushed away. We went back and forth bowing and in circles, and with endless, mad galloping in teams of four, until I was dripping wet. From time to time we would waltz, first with our own partner and then prancing across the dirt floor to the woman on the opposite side, thus changing partners. The wife of the Radja,
[291] dressed in a kebaya, was a better dancer than the bride who was in European dress. I saw some
● [142] real hook-nosed and dark Papuan types, especially one woman. And there are all sorts of others, especially the Hindu-faced woman.

585 The whole thing was a remarkable show of high spirits. This is the second day of the feast. Yesterday they had the first, and then at 4 P.M. they had the church wedding. At about 11:00, Gaspersz said that we should go, and he stood in the center of the floor facing the pair and made a speech about me, thanking the people for everything. Then we left, to their applause, taking the Radja and his wife home on the way. The old
887 women,[1] incidentally, seemed to be somewhat sug-
533 gestive in singing, and I got the impression of
831 very sexy excitement, despite their age.

585 I asked Gaspersz why this party had been so
369 lively, in fact much more so than the one in
533 Waai. He said that this was because it was near
177 the city. I wonder also about the influence of
771 its being the only Christian kampong in a Mohammedan area. Gaspersz said that the most lively parties are held in the mountain kampongs. He said that the Mohammedans have a much duller time. They dance with slight body movement, moving their arms mainly, and the men move while the women are almost motionless. Here again the dullness and enervation of the Mohammedan influence seems to show itself.

[1] [i.e., those attending the wedding; see cat. 116, p. 21--Analyst]

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273 is said that the Radja of Waai also does this,
825 and that the soldiers do it often.

Girls must have their teeth filed before
304 they are married, or have at least some of the teeth filing done before marriage.

They said that circumcision here (Mohammedan only?) is done by the full cutting method. I must check this. At about 6 P.M. I left the kampong in heavy rain.

October 23, Sunday: I went to the church
291 service which was given in Malay, at Latuhalat,
623 on the southern tip of Ambon. First I went to the Wakil Radja's house, where the saniri members had gathered, dressed in white shirts with short black coats, a little like a bolero (but not so much so as the flowered boleros I see on some men at weddings). The Wakil Radja was there. There is to be a new radja soon, but at present a kepala soa is serving in that capacity. He looks like Chiang.

At 9:00 A.M. we went to church. The building
[142] was packed. The preacher, a fat man, looked like
796 an American Negro. Most of the crowd was made up of women and Gaspersz says that this is the usual thing. There were a number of men, however, and it appears that the Ambonese like church. We noted crowds going to church along the road.
[291] Fewer women dress in the black sateen wide-sleeved and sack-like blouses which make up the adat costume in the areas nearer the city. But here, in Latuhalat, most of the women do dress in that way. The service lasted for one hour. The sermon was
[794] about Abraham. There were hymns, prayers, and the collection was taken three times. Most of the people give coppers. And there was a continuous dropping of coins on the floor by children as in the United States! The choir was good and
[534] in the rear, in the gallery, there was a flute
000 orchestra which seems to replace an organ everywhere here.

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563 the soldier who brings home a Javenese wife.
581 This is why I see practically no Indos in Ambon. I asked why there were no marriages between the Dutch and the Ambonese (evidently not even sex). I asked if the Dutch didn't like Ambonese girls, [142] or vice versa (I wonder if it is because the [186] Ambonese are not pretty?), but he says that it may be because Ambonese girls are so attached to the local districts from which they come that they won't take a chance of having to go to Holland or elsewhere with Dutch husbands. Also, he says that they never have had very many Dutch in Ambon. This is probably true. There are not many in the administration, as the Great East is small and the Ambon officials covered a lot of territory. Also, there was no Dutch garrison needed, because Ambon was comprised of all soldiers anyway and these men police the whole of the Great East and their own island too. But
563 then, I think, unlike Flores and Timor, not even
551 the Portuguese intermarried very much in the old days. This is a very different situation from what happened in Malacca. But now I wonder. Can it be that the easy-marrying Portuguese married Ambonese women or at least had sexual relations with them, and this accounts for the Portuguese names? Gaspersz and others say that the Portuguese "gave us" names, but maybe this is a cover-up or even a lack of memory. Gaspersz himself I thought was an Indo, and this may be because of the Portuguese blood which has been kept in his line. This may have been kept relatively pure in the Radja's fam because of endogamy. I must look up the Portuguese records if any.

582 People get married here at ages ranging from
178 twenty to twenty-five for both partners, usually. Eighteen is the usually quoted minimum age, but there are a few cases where the partners have

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581 of boys in terms of their being good workers,
and beauty is secondary. Gani agrees that the
142 women in Hitu are better looking than Leitimor
144 women. It may be partly caused by the ugly
clothes in Leitimor, but it is also their physical appearance and their awkwardness. The Hitu folk, and he agrees, have mixed with other Indonesians, for example, with people from Celebes, Ternate, and even Java. They can, as other Mohammedan Indonesians, marry throughout the area, whereas the Leitimor Christians must marry only with their own group. Thus the handsome genes of the Mongoloid West Indonesians have mixed in with the Ambon genes here, but not so in the Papuan-Negroid Leitimor. I can see that this is true not only in looks but also in the graceful movements and shapely bodies. He says that the Radja's wife has Chinese blood, although she is the daughter of the Radja of Asilulu. I asked her if she was part Javanese. I spotted the Mongoloid looks. She is good looking.

After talking with Gani about such things I gave a ride to several Asilulu women and girls in the afternoon because of the rain. I saw several girls who were really pretty, but also several who were not.

836 I asked why a girl's father should be so
152 angry at her sexual adventures while the mother
593 was not so strict, since both of them had done likewise in their youth. Note also that the brothers of the girl become angry; but the sisters connive and even sleep near the girl and boy who are sleeping together. He said that he did not know. It looks like a remarkable case of a male dog-in-manger sort of thing and jealousy. It is O.K. to have taken other men's daughters, but they don't want their own so treated. (Could
[583] the higher price for a virgin be relevant here?

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541 Tulehu: I went to Tulehu Sunday morning and there was a military band from Ambon playing at the Radja's house. The crowd consisted mainly of children. I understand they are going to other kampongs too (e.g., Amahusu?). I wonder if this is to keep the morale up in this tense situation.

608 I started going over the notes, and the new
578 principal of the Tulehu school was there. He
793 is from Paperu, Saparua. Paperu is the pela kampong of Tulehu. He says that Paperu is a very strong kampong when it comes to adat, more than most other Saparua kampongs. This is a surprise, because the Amahusu folk say that the gurus from Paperu are the worst attackers of Ambon adat. Maybe they can't get anywhere at home so they go out and try to ruin the adat of other negri. He says they have everything in
[535] Paperu: tjakalele at every celebration of a new
[801] roof on the baileo or the radja's house, and everything done ritually is done in nine's.

186 Gani says it is true that people from Saparua
142 always distinguish themselves in the Ambon Island area as being from Saparua. Outside the Ambon Island area they say they are Ambonese. He thinks there is often a difference in their looks, for example, Soumokil, because of the many Indos there.

674 He says there is practically no theft or murder in Ambon.

779 Dugong [sea cow] is a woman who was killed by
262 her husband (a long story) and in this story she
825 comes to the beach to suckle her child. This is why the local people never eat dugong.

824 There are no stories of tree descent here.

All noise is forbidden when the cloves start to flower in the groves.

317 The only people who make salt from the sea
563 water here are the Butonese.

1 [i.e., Gani, the assistant --Analyst]

565 T
624 like a kepala soa. He is under the radja.
175 Neither of these men knows about the separate
425 Ambon kampongs, but they do know of one in
726 Saparua which is indeed separate in a way although it is under the radja of a negri. It was settled by people of various negri who got the land from the Dutch as a reward for betraying a negri on a hilltop which would not submit. The Dutch could not get up as the folk there kept throwing spears and stuff down on them. The betrayers led them up secret paths. The remnants fled to Ceram, and their land was given to the traitors.

583 The Mohammedans can marry, unless it is a
851 case of tulung dati, only if the bride price is paid.

The Saparua man says that it is quite common for Christians to marry before the price is paid. If the price is never paid, one child must be given to the woman's family. This is known as anak harta. If the price is paid later on, all the children are considered as the father's, even ones born before the price was paid. With tulung dati the bride price is not paid by the Christians either, and the children are the mother's.

771 The Saparua man says that Mohammedanism works
182 with adat, and this is why adat is kept better
578 in Mohammedan negri. Christianity runs against adat and thus these negri lose out in terms of the old customs. He thinks, and I hear this so much, that the Christian church should work with adat too. It should keep the good things of the past. He says there is much friction with the zealots of the church. If I had the time I would like to get cases of this. I have one from Ambon, above.

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142 Naku: I left Ambon on Monday, November 28,
501 [D.e., wisKmeester e radja of a negri in Saparua--Analyst]

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501 with Gaspersz's son Piet and went to Latuhalat, where I left the jeep with the Radja. Three men from Naku came and we went to the beach and got into an outrigger of rather large size. One of the men was related to my assistant in Naku, Joseph de Fretes, and the resemblance was striking. Later I saw that the Rani of Naku, the sister of Gaspersz, is a precise female copy of him. I think gene variability is much overrated, as there is so much similarity in families. Here it is especially striking as there is so much close intermarriage. The three men sat two in front and one in the rear, and they used the usual crosspiece paddles, one of them an inverted teardrop shape, the other shovel shape. The outrigger attachments all along here are O. They paddled steadily, with almost no rest, for two hours. How they can do such hard labor without effort is remarkable. We had the current with us and glided over a sea of glass, so we got there rapidly.

133 We passed small beaches on the way and finally
501 went into a small bay with a sandy beach, Labuan
778 Naku. It is truly picturesque here, with the green mountains behind and the beaches with cocoanut palms. Also there are great lime rocks with tunnels and undersea coral gardens. The water is most transparent. Many outriggers here are used for fishing. As we passed a certain rock half way into the bay, they stopped rowing for
[769] a minute and said that they must always do this here because the rock is the petrified ancestral prau of the first Naku people. Above was a tree and they said that this was the mast. Neither had any resemblance to either. On the beach there were many praus (all are relatively new, because the Japanese took all of the old ones, as they did with everything else).